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DUTY OF CLERGYMEN TO VISIT SCHOOLS.

In our last number, we made a few observations respecting the duty of parents to coöperate with teachers, in the education of their children. A veteran teacher, of high standing among his professional brethren, has requested us to consider the subject whose title stands at the head of this article, — the duty of clergymen to visit schools ; — and, when making the request, he said, that in his impatience, he had declared to his own minister, " If you will not come to my school, I will not go to your church."

Without stopping to inquire whether the teacher is more bound to attend church, or the minister to visit schools, or whether the non-performance of duty by either party cancels the obligation of the other, we would respectfully but earnestly appeal to the clergymen of Massachusetts, not to forget, amid the pressure of their strictly parochial duties, the relation in which they stand to the Public Schools. Indeed, we presume that no one, at the present day, would gainsay the remark, that the visitation of the Public Schools is to be enumerated among parochial duties, — that it is part and parcel of the cure of souls. For, if children are allowed to grow up without intellectual cultivation and without the acquisition of knowledge, — if, in addition to that wild exuberance of the appetites and passions, which characterizes barbarian life, their vigorous propensities shall shoot forth untrained and unpruned amid all the hot excitements with which they are plied by the luxuries and the ambitions of our present half-civilization, or one-sided civilization, — if they are suffered, we say, to develop themselves, uncounselled and unrestrained, amid these goading stimulants, each clergyman will soon have heathen in abundance to preach to, in his own parish ; and he may go on a daily mission to pagans, without quitting his own society.

There are peculiar relations which the Common Schools bear to each of the learned professions. In all cases, these relations should secure their several interests and regards ; but,

in no other case are they so intimate, so obligatory, and so highly remunerative, as in that of the clerical.

For centuries, almost all the learning of the world was confined to the ecclesiastical orders. When schools were established, subsequently to the reformation, clergymen were their teachers. But the duty of ministering to the adult portion of the community, and, at the same time, of instructing its youth, being considered too burdensome, the latter function was devolved upon laymen. Hence, lay teachers at first were only substitutes for clerical teachers. In Scotland, at the present day, great numbers,—probably a great majority,—of all the masters are clergymen in orders, waiting for a parish. In the State of New York, indeed, at an early day, clergymen were constitutionally debarred from holding any civil office under the government, and an inelegibility to all school offices was generally held to be within the disfranchisement; but in New England, the tutelary relation which they originally bore to the schools has never been dissolved. It is true, indeed, throughout New England, that the relation between the minister and the school is no longer what it once was; but the nature of their respective functions, as we will proceed to show, establishes between them, to a great extent, a community of interests and objects, which nothing but the prostitution of a legitimate influence to unjust and unholy purposes can ever dissolve.

The first motive we would present to clergymen to induce them to cultivate an acquaintance with the schools is, *that it is the best method of ingratiating themselves with the youth of the community.*

Once, the clergymen of Massachusetts were settled over territorial parishes,—just as a governor or a proconsul was ruler over a province. All persons, within certain geographical boundaries, belonged to the parochial jurisdiction of the one, as all within the limits of the province came within the civil jurisdiction of the other. Then, the minister spoke of his parish as a man speaks of his farm. Every child born within the parochial limits was supposed to owe a sort of allegiance to the settled clergymen, whoever he might be, or whatever he might be; in the same way as, according to the English law, every one born within the four seas, becomes irredeemably, by that event, a subject of the British crown. The priest said “my people,” and the people said “my priest.”

We need not stop to contemplate the half-Papal authority which sometimes grew out of this relation when skilfully used; but we, though claiming no wisdom or honor on account of our advanced age, are still old enough to have seen and heard a clergymen, at the church door, on the Sabbath, stop, and order a company of full grown men into the meeting-

house, just as a schoolmaster, at the present day, orders a group of loitering boys into the schoolroom.

But the right of parochial expatriation, at first yielded with reluctance and exercised with many embarrassments and disabilities, soon became common; and, at last, a revolution in public sentiment, which is not likely ever to go backward, swept away every barrier which obstructed egress; and now, a child that is born, or a man who establishes his residence, under the eaves of a church, is no more bound, and feels himself no more bound, to the fellowship or the faith of those who worship in it,—his own fathers though they may be,—than the swallow, that builds her nest in the belfry for one year, feels bound to return to it the next, though she might find elsewhere a sunnier spot and a balmier atmosphere.

Now, can any substitute or equivalent, on the part of the clergyman, be found for this lost advantage? A child, at the present day, instead of being necessarily born inside of a parish, as all children were of old, is necessarily born outside of it; instead of having civil relations with a religious body in spite of himself, he has no such relations in spite of himself, and must continue to have none, until he himself shall create them by his own voluntary act. How, then, is he to become acquainted with the shepherds of the folds around him, or they with him? An occasional passing by each other in the streets will never establish such an acquaintance. A chance introduction, should that happen, will never do it. Hearing parents speak of the members and pastors of all religious societies except their own, as wolves in sheep's clothing, is a most untoward way to open an avenue to affection and brotherhood. Even the Sunday school will do it but to a very limited degree. But clergymen have this resource left,—they can become acquainted with children, they can make children acquainted with them, *in the schools*. A love for the young; a deep sympathy with their pleasures; the enviable power of addressing them, in an intelligible and captivating manner, so as to present before them noble thoughts in childlike words, and fire their young hearts to lofty and generous deeds by simple narrative or illustration,—these are legitimate means of proselyting;—if, indeed, it be not wholly inadmissible to use so odious a word to describe so glorious a work.

Here, then, we say, is a way in which clergymen can more than re-instate themselves in their former prerogatives. They may establish a stronger bond than any which can grow out of local relationship or governmental arrangement. They may make friends and followers, not because of living within certain boundary lines, but because of deep moral affinities; and if the children of any bigoted parents have been taught to believe that beneath the sacerdotal robes of all the priesthood,

except those of their own sect, a cloven foot is concealed, or a caudal appendage curled away out of sight, they may find, at these interviews, made rich with wisdom and warmed by genial affections, that those, whom they had been taught to look upon as hideous, are formed in the finest lineaments of humanity.

Such a useful and honorable mode of ingratiating themselves with children is commended to the profession, not only by public but by personal considerations; for it cannot be denied that while the situation of the teacher is growing more permanent and stable, that of a clergyman is becoming less so. Indeed, it has been often remarked of late, that clergymen should be settled — *on horseback*.

2. When a clergyman visits schools and assists teachers, he is doing, in the most efficient way, a very important part of his own work.

There is a broad and glorious field of duty that lies equally within the jurisdiction of the clergyman and the teacher. The whole domain of morality is possessed by them in common. To say the very least, all the preceptive parts of the gospel belong as appropriately and completely to the schoolroom as to the pulpit. The teacher must attend to certain literary punctilioes and peccadilloes, with which the clergyman, merely as a clergyman, has nothing to do; and the clergyman has a field of doctrinal theology, with which the teacher, merely as a teacher, has no concern; but the cultivation of all the social virtues, the suppression and extirpation of all the social vices, — emphatically, the tracing back of conduct to the motives of the heart where it originated, and where all good and all evil have their residence, — this is their common work. Gentleness, kindness, benevolence, truth, probity, filial duty, respect for age, reverence for things sacred, veneration for the character and obedience to the laws of God! — rudeness of manner, coarseness of speech, profaneness, anger, revenge, uncharitableness, an unforgiving spirit, dishonesty, irreverence, forgetfulness of the Author of all good! — to lead children into that Paradise and out of this Gehenna, is the joint and holy service, both of teacher and preacher. And the two, unitedly and harmoniously laboring together for this end, can do far more than twice as much as one of them alone.

Then there are the great social reforms of the age, — the cause of temperance, of peace, of emancipation, — in which all clergymen and teachers, from the moral nature of their functions, are bound to feel an interest; and yet how laborious, how nearly impossible, are these reforms among a people who never had their sympathies, their conscience, and their moral sentiments awakened in childhood! If children have been habituated to such spectacles as the fighting of dogs or of game cocks; if they have been allowed to quarrel among themselves;

if they have grown up amidst a public sentiment, that the heaviest fist and the strongest arm make the best fellow, and that a man who is a "dead shot" is a "live king" wherever he goes,—ministers may preach till doomsday against the miseries and the atrocities of war, but even to the last, their voices will be drowned by the mustering of troops and the acclamations of triumph; and their church bells will be rung over their own heads, in honor of blood-bought, murder-bought victories.

The reason why the abominations of war are so little deplored, in this boasted age of light, is, because children have been educated for war, brought up to honor it, from the time when their little hands could marshal a file of tin soldiers in the nursery, or rub-a-dub a drum round the door-yard, to the time when they themselves have put on the piebald, harlequin livery of a soldier, to be gazed at by other children, as much less silly than themselves as they are less advanced in years. In this way, before they came to years of discretion, their habits had been fixed by others, who, though they may have arrived at the years, have missed the discretion that belongs to them.

The grand reason why Temperance has made so little advance with the present generation, is, that this generation, almost without exception, were educated to be drunkards;—trained to it by seeing intoxicating liquors mingled with all festivities and all labors, and feeling the suicidal exhilarations of their unnatural stimulus. And so of every thing else; yet *children* may be saved; but, let it be remembered, no moral reform has ever yet embraced a community of men who had passed middle life; and clergymen may about as well preach to the tenants of the churchyard as to those of the church itself, if some teacher has not gone before them, and, like the voice of one crying in the wilderness, made the crooked paths straight and the rough places smooth.

3. We proceed to consider *the relation which a clergyman bears to the intellect of the congregation he addresses.* This is peculiar. It is far more intimate than that which exists between speaker and hearer, or writer and reader, in any other department. The scientific or philosophical writer knows that he writes only for a few, and that, let him write ever so well, but few will read his productions. The chemist in writing on chemistry, or the zoölogist in describing any of the genera or species of animals, addresses a most learned class, and if he can be understood by them, his end is answered. The lawyer, in arguing causes before a court, knows he is addressing men who are among the most intelligent in the land; and, even in advocating a cause before a jury, he speaks to a picked class; for jurors are selected from the mass of the people, with some reference to their character and knowledge of affairs. The physician does not profess to explain the principles on

which he proceeds, or describe the nature of the remedies he uses, and his prescriptions will operate with as much efficacy on the ignorant as on the learned,—perhaps with a little more. But the devoted, conscientious clergyman is as much interested in the humblest, obscurest, most ignorant and most debased member of his society, or of his community, as with the most polished, cultivated, and exemplary ;—nay, more, for it is his especial duty to seek and to save the lost. How crippled and hamstrung, then, is he, when he meets ignorance, when he encounters an incapacity to fasten attention, or an inability to perceive the connection between premises and conclusions. If he prepares any thing worthy the attention of intelligent hearers, worthy of the subject or of himself, he is as unintelligible to the uncultivated portion of his audience, as though he spoke to them in an unknown tongue. That degree of intelligence that can comprehend the meaning of all common words ; that discipline of mind that can fix attention, and keep it fixed, even amid disturbing causes ; that logical training of the faculties, which can grasp a whole discourse or address, as a single syllogism, and can see and feel the beauty of a well-deduced conclusion ;—all these are but preparatives, and should be conditions precedent to the clergyman's appropriate work. He ought not to be obliged, through the ignorance of his auditors, to abandon the sublimest themes of time and eternity, and to confine himself to mere nursery talk or Sunday school rudiments. This work is in its nature preliminary, and should have been done beforehand. The development of the faculties ; the power of riveting attention ; the ability to examine every link between the two ends of a logical chain, and to test its soundness ; to unravel sophistries, or, at least, to follow the hand that unravels them,—are the appropriate work of the schoolroom. What class, in the whole community, then, so interested in the education of children as the ministerial? Does it not seem as though every clergyman must look upon every teacher as, in a most important sense, the preparer of his materials,—as one who is already prescribing a boundary, either ample or restricted, to the success of his own labors?

An anecdote is somewhere related,—we think it is of the army of Bonaparte in the Egyptian campaign,—that on one occasion, they found their enemy intrenched behind a mud fort. As usual, in attacking a fortified line, they began to play upon it with their artillery. But it was soon seen that this cannonading was futile, for every shot that reached its destination *plumped* into the mud, and was lost. Had the fortification been of wood, it would soon have been shivered beneath the iron hail of a park of artillery ; had it been of granite, it would have been battered and pulverized ; had it been of iron even, its cohesion would have been destroyed by the weight and force of the metal discharged against it. But it was mud,

and therefore proof against the enemy's heaviest shot or shells, which, as they struck, *slumped* into its bowels with a sound that made the idea of danger ridiculous ; for these ponderous implements of death, as they went in, became as harmless as the bubble that came out to tell their fate. Such are the odds against a clergyman, though clad in divinest panoply and armed with weapons of celestial temper, when he attacks a human soul intrenched behind ignorance. The everlasting obligations of right and duty, the fearful retributions of conscience, the persuasive appeals or threatenings of the gospel, the eternal relations which things present bear to things which are to come, — in fine, the whole armament of love and of terror with which the ambassador of Christ is to fulfil his sublime mission upon earth ; — all sink into ignorance, like the volleys of a park of artillery into an embankment of mud !

Such are some of the considerations by which we would appeal to the learned clergy of Massachusetts to appropriate no inconsiderable part of their time, of their talents, and of that ability to interest the young which is, or should be, the result and fruit of all their attainments and advantages, to promote the welfare of the Common Schools. Let them strip off their canonicals, whether of dress, of manner, or of feeling, enter the schoolroom without ceremony, address the scholars familiarly, affectionately, sympathizingly, in the spirit of Him who took little children *in his arms*, and blessed them ; and they will win a hundred times more hearts to a love of goodness and truth, than by distant and formal appeals made from the pulpit. We could name many clergymen, in different parts of the Commonwealth, who, on being first settled in a town, made it their business, as it was their pleasure, to become acquainted with the children in the schools ; and who, after the lapse of a dozen or more years, when those children had become men and women, neighbors and fellow-citizens, found themselves surrounded by a society, by whom they were honored and beloved ; and by whom, had worldly misfortunes befallen them, or had the tongue of malice or falsehood assailed them, they would have been bounteously succored and triumphantly vindicated.

What we have said carries no implication with it, that the clergy have not rendered most essential and invaluable services to the cause. An earnest appeal for further aid is by no means incompatible with a grateful acknowledgment of past services.

VIRTUE, and not lineage, is the only ground of nobility. Beggars have descended from kings, and kings have in turn descended from beggars ; and both kings and beggars have sometimes been virtuous and noble-hearted, and sometimes vicious and mean-spirited. He who is virtuous, whether a king or a beggar, is the only true nobleman.

TRUE AND FALSE KINDNESS.

"SISTER Catharine," said Alice W., as she entered her sister's chamber, "I remember you said, the other day, you should not wear your stout calf-skin shoes again. Will you let me give them to a poor little girl at the door. She looks thin and pale, and must be cold this morning without shoes."

"Do not speak to me now, Alice; I do not know where the shoes are, and cannot look for them."

"Can you not find the shoes now, and read the book another time?" said Alice, as she stood beside her sister's chair. But as she looked up in her face, she saw that her thoughts and feelings were far from the child of want, and that it would be in vain to say more to her. "I don't love to tell her so," thought Alice, as she closed the door; "yet what can I do?"

At this moment she thought of a little treasure she had been collecting — a pile of bright shining silver pieces, amounting in all to a dollar and a half. Her resolution was soon formed; and, tying on her bonnet, she took the little girl by the hand, and led her to a shoe-store at the corner of the street, and, selecting a strong, well-made pair, she placed them in the hands of the little girl. A smile lit the pale countenance of the child, and her heartfelt "Thank you, Miss W." resounded again and again in Alice's ears, as she retraced her steps to her home.

The beautiful tale was finished before Catharine rose from her chair, and she then seated herself at her writing table, and placed a fair gilt-edge sheet before her. Upon this she wrote, in a fine graceful hand, a few lines, enclosing within the paper a costly ring, and dedicated it to a wealthy young friend, whose acquaintance she was desirous of cultivating.

The afflicted mother of the little girl was yet engaged in her daily toils, although the sun had almost set, as the child entered the room. "O mother, mother!" she exclaimed, "see what Miss W. has given me; now I shall not be sick so often, and can go out when it rains. Are they not beautiful shoes?" A tear fell upon the cheek of the mother as she saw the gift; raising her eyes, she thanked her heavenly Father, and prayed for blessings to descend on her who had been so kind to them. The next morning, as Alice, from her window, saw the little girl pass proud and happy, she felt a thrill of joy in her heart.

Catharine's gift was received by her young friend from the hands of a servant. She read the note with cold indifference, and then looked for a moment upon the ring. "It is rather a pretty one," said she, and, placing it upon an already profusely jewelled finger, the giver and the gift were alike forgotten. — *Balm of Gilead.*

THE attention of a child is deadened by long expositions, but roused by animated questions.

[For the Common School Journal.]

HOW TO TEACH ELEMENTARY ARITHMETIC.

No. II.

MR. EDITOR; It would assist in giving fundamental ideas of our decimal system, if the teacher would use an abacus, or numeration-frame.

I recommend one with not more than three wires, and with nine balls on each wire. It is customary to have the balls, on different wires, of different colors. But, as the great object is to illustrate the principle of the decimal notation, viz., that the value of a number is determined by the place which it occupies, I think the balls should be of one color, that the numerical value for which they stand may be determined by place alone.

Having the balls at the tops of the wires, the teacher drops, one by one, those on the wire which is at the *right hand of the pupils*; he counts, or has counted, nine; he then removes the nine balls, brings down one on the second wire, and explains that this counts *ten*, because it is on the *second* wire. He drops one on the first wire, saying, and, of course, leading the class to say, "Ten and one are *eleven*;" then drops another; "Ten and two are *twelve*," &c. Thus on to nineteen. On this lesson the teacher should dwell; taking, after practice enough, numbers out of their regular order; as, "What are ten and five?" "What are ten and nine?" "What are five and ten?" "What make seventeen?" "What make twelve?" &c. &c., until the fact, that the name of the number depends on the units added to ten, is perceived.

Mr. Palmer recommends, in his prize essay, that we should say *one-teen*, *two-teen*, *three-teen*, &c., for eleven, twelve, thirteen, &c. Let it, at any rate, be the teacher's object that the scholar shall not regard these numbers as made up of masses of units, but of *ten* and a certain number of units. He may proceed, then, to this lesson: "Nine and two are how many?" *Ans.* "Nine and one are ten, and one more makes ten and one, which are eleven. I subjoin the lesson, each question of which is to be worked as above.

9 and 2 are how many?
9 and 3 are how many?
9 and 4 are how many?
9 and 5 are how many?
9 and 6 are how many?
9 and 7 are how many?
9 and 8 are how many?
9 and 9 are how many?
9 and 10 are how many?

8 and 3 are how many?
8 and 4 are how many?
8 and 5 are how many?
8 and 6 are how many?
8 and 7 are how many?
8 and 8 are how many?
8 and 9 are how many?
8 and 10 are how many?

7 and 4 are how many?
 7 and 5 are how many?
 7 and 6 are how many?
 7 and 7 are how many?
 7 and 8 are how many?
 7 and 9 are how many?
 7 and 10 are how many?

6 and 5 are how many?
 6 and 6 are how many?
 6 and 7 are how many?
 6 and 8 are how many?
 6 and 9 are how many?
 6 and 10 are how many?

5 and 6 are how many?
 5 and 7 are how many?
 5 and 8 are how many?
 5 and 9 are how many?
 5 and 10 are how many?

4 and 7 are how many?
 4 and 8 are how many?
 4 and 9 are how many?
 4 and 10 are how many?

3 and 8 are how many?
 3 and 9 are how many?
 3 and 10 are how many?

2 and 9 are how many?
 2 and 10 are how many?
 1 and 10 are how many?

1 and 11 are how many? *Ans.*
 11 are 10 and 1; 1 and 1
 are 2; 10 and 2 are 12.
 2 and 11 are how many?
 3 and 11 are how many?
 4 and 11 are how many?
 5 and 11 are how many?
 6 and 11 are how many?
 7 and 11 are how many?
 8 and 11 are how many?

1 and 12 are how many? *Ans.*
 12 are 10 and 2; 2 and 1
 are 3; 10 and 3 are 13.
 2 and 12 are how many?

3 and 12 are how many?
 4 and 12 are how many?
 5 and 12 are how many?
 6 and 12 are how many?
 7 and 12 are how many?

1 and 13 are how many?
 2 and 13 are how many?
 3 and 13 are how many?
 4 and 13 are how many?
 5 and 13 are how many?
 6 and 13 are how many?

1 and 14 are how many?
 2 and 14 are how many?
 3 and 14 are how many?
 4 and 14 are how many?
 5 and 14 are how many?

1 and 15 are how many?
 2 and 15 are how many?
 3 and 15 are how many?
 4 and 15 are how many?

1 and 16 are how many?
 2 and 16 are how many?
 3 and 16 are how many?

1 and 17 are how many?
 2 and 17 are how many?

1 and 18 are how many?

1 from 11 leaves how many?
Ans. 11 are 10 and 1; 1
 from 1 leaves 0; 10 are left.
 1 from 12 leaves how many?
Ans. 12 are 10 and 2; 1
 from 2 leaves 1; 10 and 1
 are 11; 11 are left.
 1 from 13 leaves how many?
 1 from 14 leaves how many?
 1 from 15 leaves how many?
 1 from 16 leaves how many?
 1 from 17 leaves how many?
 1 from 18 leaves how many?
 1 from 19 leaves how many?

2 from 12 leave how many?
 2 from 13 leave how many?
 2 from 14 leave how many?
 2 from 15 leave how many?
 2 from 16 leave how many?
 2 from 17 leave how many?
 2 from 18 leave how many?
 2 from 19 leave how many?

3 from 13 leave how many?
 3 from 14 leave how many?
 3 from 15 leave how many?
 3 from 16 leave how many?
 3 from 17 leave how many?
 3 from 18 leave how many?
 3 from 19 leave how many?

4 from 14 leave how many?
 4 from 15 leave how many?
 4 from 16 leave how many?
 4 from 17 leave how many?
 4 from 18 leave how many?
 4 from 19 leave how many?

5 from 15 leave how many?
 5 from 16 leave how many?
 5 from 17 leave how many?
 5 from 18 leave how many?
 5 from 19 leave how many?

6 from 16 leave how many?
 6 from 17 leave how many?
 6 from 18 leave how many?
 6 from 19 leave how many?

7 from 17 leave how many?
 7 from 18 leave how many?
 7 from 19 leave how many?

8 from 18 leave how many?
 8 from 19 leave how many?

9 from 19 leave how many?

2 from 11 leave how many?
Ans. 1 from 11 leaves 10; 1 from 10 leaves 9; hence 2 from 11 leave 9.
 3 from 11 leave how many?

4 from 11 leave how many?
 5 from 11 leave how many?
 6 from 11 leave how many?
 7 from 11 leave how many?
 8 from 11 leave how many?
 9 from 11 leave how many?

3 from 12 leave how many?
 4 from 12 leave how many?
 5 from 12 leave how many?
 6 from 12 leave how many?
 7 from 12 leave how many?
 8 from 12 leave how many?
 9 from 12 leave how many?

4 from 13 leave how many?
Ans. 3 from 13 leave 10;
 1 from 10 leaves 9; hence
 4 from 13 leave 9.
 5 from 13 leave how many?
 6 from 13 leave how many?
 7 from 13 leave how many?
 8 from 13 leave how many?
 9 from 13 leave how many?

5 from 14 leave how many?
 6 from 14 leave how many?
 7 from 14 leave how many?
 8 from 14 leave how many?
 9 from 14 leave how many?

6 from 15 leave how many?
 7 from 15 leave how many?
 8 from 15 leave how many?
 9 from 15 leave how many?

7 from 16 leave how many?
 8 from 16 leave how many?
 9 from 16 leave how many?

8 from 17 leave how many?
 9 from 17 leave how many?

9 from 18 leave how many?

10 from 11 leave how many?
Ans. 11 are 10 and 1; take
 10 from 10 leaves nothing,
 and the 1 is left.

10 from 12 leave how many?
 10 from 13 leave how many?
 10 from 14 leave how many?
 10 from 15 leave how many?
 10 from 16 leave how many?
 10 from 17 leave how many?
 10 from 18 leave how many?
 10 from 19 leave how many?

11 from 12 leave how many?
Ans. 10 from 10 leave nothing; 1 from 2 leaves 1, which is the answer.

11 from 13 leave how many?
 11 from 14 leave how many?
 11 from 15 leave how many?
 11 from 16 leave how many?
 11 from 17 leave how many?
 11 from 18 leave how many?
 11 from 19 leave how many?

12 from 13 leave how many?
 12 from 14 leave how many?
 12 from 15 leave how many?
 12 from 16 leave how many?
 12 from 17 leave how many?
 12 from 18 leave how many?
 12 from 19 leave how many?

13 from 14 leave how many?
 13 from 15 leave how many?
 13 from 16 leave how many?
 13 from 17 leave how many?
 13 from 18 leave how many?
 13 from 19 leave how many?

14 from 15 leave how many?
 14 from 16 leave how many?
 14 from 17 leave how many?
 14 from 18 leave how many?
 14 from 19 leave how many?

15 from 16 leave how many?
 15 from 17 leave how many?
 15 from 18 leave how many?
 15 from 19 leave how many?

16 from 17 leave how many?
 16 from 18 leave how many?
 16 from 19 leave how many?

17 from 18 leave how many?
 17 from 19 leave how many?

18 from 19 leave how many?

T.

CONNECTION OF THE MOON AND WEATHER. — Dr. Olbers, a distinguished astronomer and physician, denies that any connection between the changes of the moon and of the weather is ever observable in the north of Germany; and he asserts that, in the course of an extensive medical practice, continued for a number of years, with his attention constantly directed to the lunar periods, he has never been able to discover the slightest connection between those periods and the increase or decrease of diseases or their symptoms.

A JUG AN EMBLEM OF THE HUMAN HEART. — The jug is a most singular utensil. A pail, tumbler, or decanter, may be rinsed, and you may satisfy yourself by optical proof that it is clean; but the jug has a little hole in the top, and the interior is all darkness. No eye penetrates it; no hand moves over the surface. You can clean it only by putting in water, shaking it up, and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug, and *vice versa*. Hence the jug is like the human heart. No mortal eye can look into its recesses; and you can only judge of its purity by what comes out of it. — *Bangor Mercury.*

THE AMERICAN NATION.—The following very flattering notice of the outward characteristics of the American people is from the pen of the editor of the New York "Mirror."

"We are a nation of flat chests and round backs, cramped gait and pale faces. Our brains and stomachs are overworked, and the other limbs and organs are neither trained, nor called upon to contribute strength to the system. The consequence is, we are *inferior to most nations of the world in manly beauty.*

"But, at the same time, we are the most pains-taking and expensive of nations in our attention to the exterior. Broadway is full of young men who are half ruined by their extravagance in broadcloth, gloves, and Macassar oil,—ignorant, every one of them, that a secret, which they can have for nothing, would do more for their beauty than tailors and boot-makers. Not one in fifty has the straight back and free action of a man used to healthy exercise; but forty-nine out of fifty have coats upon their crooked backs, and pantaloons over their cramped legs, which would serve a nobleman in Europe. Exercise, and a little attention to the gait and to the action of the chest and arms, might, in one month, double the personal attractiveness of many men, not to mention the more remote *stimuli* of national pride and a healthy posterity."

AMONG the various means of attaining sudden wealth in this country, the discovery of a popular "*patent*" medicine has often proved singularly successful. A letter from New York, published in the "Charleston Courier," cites various examples in point.

Brandreth, with his pills, has risen from a poor man to be a man of extensive fortune. He has now, at Sing Sing, a three story factory for grinding his medicines. Aloes are carted into it by the ton, and whole cargoes of the pills are despatched to every part of the Union, and down every body's throat. He has expended *thirty-five thousand dollars* in a single year for advertising. Comstock began with nothing, but, by crowding his patent medicines, has been able to purchase one of the first houses in Union Place, and gives magnificent *soirées*, suppers, &c. Moffat, adding bitters to pills, has laid up a handsome fortune of nearly \$300,000. Sherman, taking the lozenge line, has emerged from his little shop in Nassau Street, into a buyer of lots and houses by the wholesale. I need not mention Swaim, of Philadelphia, who, by pouring his Panacea into people's stomachs, can afford to buy a pearl head-band for his daughter worth \$20,000,—to prove that we are a pill-eating and bitter-drinking people. Your literary man will starve in his garret, while your pill-maker will emerge from his garret into a palace.

"THE fountain of all true authority in schools, is that unfailing benevolence which cannot be subdued or depressed by misconduct or ingratitude,— that untiring solicitude for the happiness and improvement of every scholar, which puts forth its manifestations in almost every look and action; and by its almost insensible, but powerful influence, works its way into every mind. There is indeed much, in the employment of a teacher, to damp the ardor of his benevolence. The volatility and the obduracy, the dulness and the mischievousness, which are almost surely to be found in a school of considerable numbers, make continued drafts upon the kindness of the master, and will oftentimes exhaust it, unless the fund be inexhaustible. But, if he possesses that depth of good sense and good feeling, which enables him to regard all these errors of childhood as diseases of the mind, as incidental to human nature as a constitutional headache or a defect of vision is to the body, and as requiring an equal share of patience and skill in the removal of them, the evidence of this skill and judgment will, in time, come to be universally acknowledged by his juvenile patients, and he will thus acquire an unbounded empire over their good opinions, and secure most effectually their obedience to his prescriptions."

"Just in proportion, then, as the minds of teachers can be brought into the discipline of that excellent *charity*, which 'suffereth long and is kind, which is not easily provoked, which thinketh no evil, which beareth all things, hopeth all things, endureth all things,' and 'which never faileth,' — in the same proportion will the obstacles to a perfect government of schools be found to subside, and a Christian influence be diffused through the land." — *Annals of Education*, vol. ii. pp. 487-8.

THE late examination of the Philadelphia High School, says the "Saturday Courier," was so conducted throughout as to preclude the possibility of any peculiar set preparation for the occasion. For instance, the examination by Professor Vodges, in geometry, was conducted thus: Some three or four hundred propositions, both theorems and problems, were written on slips of paper and thrown into a hat, from which each boy drew; and whatever any one drew, he was required to demonstrate on the black-board. Notwithstanding this, there was not one failure.

In the examination by Professor Bregy, in French and Spanish, the audience gave sentences in English to be converted into French and Spanish, and *vice versa*. The facility with which the pupils expressed themselves in either language, as directed, was really wonderful.

"THE OHIO SCHOOL JOURNAL"

is the name of a periodical, to be devoted to Education, the first number of which we have just received. It is to be edited by the Rev. ASA D. LORD, and published at Kirtland, Ohio.

Mr. Lord, the editor, enjoys the reputation of being a sound scholar and an able man; and surely nothing but the deepest interest in the cause of Common School education could induce him to adventure upon so heroic an enterprise as the publication of an educational paper. Mr. Lord is a bolder man than Daniel Boone. So far as Common School education is concerned, the West is now a denser, darker, and more aboriginal wilderness, than it was a natural one, in 1775, when Boone camped at a place in what is now Kentucky, and which he called Lexington, in honor of Lexington, in Massachusetts, where the first revolutionary blood had just been spilt. We trust that the educational pioneer will be as successful as the hunting one; and that, at the end of seventy years, the Great West will be as "world-famous" for the good manners, the intelligence, and the morality, flowing from her Common Schools, as she now is, in an economical point of view, for the vastness of her mineral wealth and of her vegetable products. We hail with welcome the appearance of the "Ohio School Journal," and we wish it a long and prosperous existence.

"ESSEX COUNTY CONSTELLATION."

MR. JOHN S. FOSTER, of Newburyport, has commenced the publication of a weekly quarto sheet, of eight pages, with the above light-promising title. We hope the paper will be as luminous as its name imports.

Mr. Foster is already favorably known to the public, — we believe, of both hemispheres, — as a teacher of penmanship and as the author of a System of Book-keeping; and his works have been pretty extensively adopted and used. We are sorry to learn that he is counselled, by that most inexorable of all counsellors, — ill-health, — to abandon the avocation in which his talents have heretofore been so usefully employed; but we hope his labors will lose nothing of their utility in the new field of enterprise he has chosen.

In his Prospectus, Mr. Foster declares it to be his intention "to devote a large portion of his columns to the subject of Education." We would proffer a cordial welcome to every sincere fellow-laborer in this field.

We were particularly gratified with the following declara-

tion contained in the same Prospectus: "I wish to have it *distinctly understood* that nothing will *ever* be admitted into its columns which shall tend in the least to *wound the feelings*, diminish the happiness, or to injure the welfare of a fellow-citizen." This, with the single exception of cases, where fidelity to the cause of truth may require us to give pain, is a noble rule of action. There is no harm in announcing it, but it is far better to *live* it. To announce it voluntarily, and then practically to deny it, is worst of all.

Our last number having been in the printers' hands before we received the first copy of the "Constellation," we have had no opportunity to notice its existence until the present time. In the interim, the second number of the "Constellation" has come to hand. We were sorry to notice in it some very unkind, and, as we believe, very unjust remarks respecting this Journal. These remarks purport to come from an anonymous correspondent; but, of course, the editor is responsible for them. We are sorry he should so soon forget his volunteered promise never to admit any thing into his columns which would "tend in the least to *wound the feelings*, diminish the happiness, or injure the welfare" of another. We trust that no unworthy feeling of rivalry against a paper which, however humbly, has been heartily devoted to the great cause of education, can have led to this breach of courtesy; and to the admission of offensive imputations, which are so far from being true, that we think we might lay open every page of the Journal, from its commencement to the present time, and challenge the "Constellation," with all its starry eyes, to point out a single line in justification of its language. Let pedlers and hucksters decry their neighbors' wares in order to steal away a customer; but let those who devote themselves to the noble work of education imbibe a corresponding elevation of spirit as to the dignity and the fitness of the means by which they seek to advance it. At any and at all times, we shall rejoice to be eclipsed by light, but not by smoke.

As for the "Constellation," we sincerely hope, in the first place, that it may pour a flood of radiance upon the path of every teacher and learner in the land. In the second place, we hope it will establish its claims to superiority by its own superior effulgence, and not by exhaling mists and impure vapor to obscure the lesser lights around it; and, when it shall have done these things, we hope, in the third place, it may be a constellation which will never set.

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